

A REPORT

OF THE
EXTRAORDINARY PROCEEDINGS
WHICH TOOK PLACE AT A
MEETING HELD IN THE MUSIC-HALL, LEEDS,
ON WEDNESDAY, DECEMBER 17th, 1834,
FOR THE PURPOSE OF EXPLAINING THE OBJECTS AND PRINCIPLES OF THE
UNITED WESLEYAN METHODIST ASSOCIATION.

"It is a great piece of *ill manners* to interrupt any one while speaking, by speaking yourself, or calling off the attention of the company to any foreign matter: but every child knows this."
LORD CHESTERFIELD

BEFORE we proceed to detail "the sayings and doings" of a certain factious party who figured at the above meeting, it is proper to inform the public for what purpose the meeting was convened.

It may not be generally known that owing to certain arbitrary proceedings of the Methodist preachers at Manchester, Liverpool, and elsewhere, and particularly on account of their unrighteous conduct towards Dr. Warren and several other respectable individuals, office-bearers and members of the Methodist society, a Union has recently been formed called "*The United Wesleyan Methodist Association.*" The principle objects of this Union are to demand:—

1. That the Conference, to a certain extent, be opened to the Methodist public.
2. That the respectful addresses of the societies be no longer treated with contempt.
3. That all ambiguous laws and equivocal regulations of Methodism be revised, and extricated from that looseness which a cohort of District police may ride through at pleasure.
4. That there be no more *Star-chamber* courts, or modern District Meetings, unknown in Mr. Wesley's time.

These very moderate and reasonable requirements, which in our opinion, *fall far short of what ought to be insisted upon*, are demanded by the Association on the following grounds. In their address to the Societies at large, they say

"For several years past, many of your Leaders have watched, with anxious and foreboding feelings, the proceedings of a ruling party in the Conference, perceiving in their conduct an evident intention to depart from that simplicity which was formerly the chief glory of Methodism, and the means, under God, of its rapid increase. *The arbitrary attempts at Leeds, in the year 1827, to introduce an alteration in the mode of public worship in direct opposition to the wishes of the people, as expressed by their representatives the Leaders, formed the first open demonstration of the determined intention of this party to carry into effect their views, in defiance of the*

laws of Methodism, and at any sacrifice of the numbers and peace of the Society. The lamentable consequences which ensued,—the unhallowed feelings excited, and the secession from our body of many most valuable and useful officers and members,—must be fresh in the recollection of you all.

Recent occurrences have shown that the disposition to treat with contempt the established laws of Methodism, to change its principles of Government, and establish in their place a tame submission to the despotic will of a few, is more active than ever. The resolution, of the last Conference to establish a College, or Theological Institution, which would inevitably alter the whole character of our Ministry, *without deigning to consult the people through their recognized organs the Leaders, as required by the Rules of 1797*, and the illegal suspension of Dr. Warren, for nobly daring to advocate the cause of the people, prove demonstratively, that the encroachments on our rights are advancing with an accelerated pace, and if not immediately and successfully counteracted, threaten speedily to destroy our remaining privileges, if not to cause our dissolution as a religious community. When we add to these things the want of that pastoral care and attention on the part of our Preachers to the Society generally, which the scripture enjoins, and the suspicious jealousy with which every person advocating liberal sentiments is regarded, we cannot help feeling strongly that the time for action is fully come."

Several of the members of the Wesleyan Methodist Society in Leeds being of opinion with the Association, "that the time for action was fully come," solicited Dr. WARREN and his friends to visit Leeds in order to explain more fully the nature and extent of the Reforms required in Methodism. This invitation was kindly complied with, and the Doctor, accompanied by the Rev. John Gordon, lately an itinerant preacher in the Wesleyan Connexion, together with Messrs. Hesketh, Rowland, Farrer, and others, visited Leeds accordingly, for the purpose of explaining the principles of the Association.

The meeting was held in the Music-Hall of this town, (*which was expressly engaged for the purpose*) on Wednesday

evening, Dec. 17th, 1834, and we give the following account of its proceedings from the *Leeds Times* Newspaper, which contained by far the best and most correct report of the meeting.

A little after seven o'clock, Dr. Warren accompanied by his friends, Messrs. Gordon, Rowland, Farrer, Hesketh, and others, entered the orchestra, and were greeted by loud plaudits, from the greatest part of the meeting. *Mr. Gordon* gave out the hymn beginning with "Jesus the word of mercy give," &c., and *Mr. Rowland*, from Liverpool, engaged most fervently in prayer for the Divine blessing. These preliminaries having been gone through, *Mr. John Wrigglesworth*, lately one of the stewards in the Leeds East Circuit, moved that Mr. T. W. Hesketh, of Manchester, take the chair. Mr. Marmaduke Flower, who had stationed himself near the orchestra, moved as an amendment—"That our highly-esteemed townsman, whose character is that of an impartial gentleman, Mr. W. G. Scarth, take the chair!! Both the motions were seconded, and Mr. Scarth immediately climbed over the front of the orchestra, and took his seat in the chair, before the opinion of the meeting could be obtained. Here a scene of confusion and uproar ensued, which it is impossible to describe, occasioned by the assumption of the chair by Mr. Scarth. He was assaulted with cries of "out him; shame; no Scarth," &c. In the midst of this confusion,

Dr. WARREN stepped forward, cheered by the greatest part of the meeting. After several unsuccessful attempts to make himself heard, he observed, I stand here this night to say that I have much pleasure in seeing the chairman where he is; I do assure you most solemnly as a man, as a Briton and as a Christian, I solemnly declare, if it had been put to my choice, if I had to decide upon a chairman, I would prefer seeing that gentleman, who now sits there, (pointing to Mr. Scarth) in the chair—(cheers—confusion; out him; no Scarth.) The Doctor continued, I can speak more freely before such a chairman. (Cheers and shouts of out him; the chair; put it; Blue Beard, &c.) After a considerable time had been spent in this manner, the Doctor again came forward. I do beg leave again to repeat the statement that I am more glad to see the gentleman who now fills the chair in that position than any of the individuals who have placed him there. (Cheers; cries of no Scarth.) Do allow me to

state my ground for this statement; my leading reason is this—(interruption;) I have a good voice, but I cannot speak against twenty of you. We came here, by no means to propagate what we know to be error, but what we believe to be truth—(cheers)—and on that ground I beg of those persons not to disturb the peace of the meeting. (Cheers, and cries of—Put the motion,) by removing the chairman, which must be effected if you appeal to the decision of the meeting. (Loud laughter and cries of "not so," from Mr. Scarth's friends) I beg for the sake of order, and because I know that the gentleman in the chair understands Methodism, (hear, hear,) because he loves Methodism, because he is wishful to promote the interests of a cause, which on this occasion I will not say he loves more than I do. (Cheers and hisses.) I only beg you will allow the business to go on with the present chairman. He understands our doctrine and discipline.

Mr. Scarth then attempted to open the business of the meeting, and rose for that purpose, we should think more than a dozen times, but at every attempt he was met with such a volley of hisses, and cries of "out him," &c., that he again sunk into the chair and there remained, amidst the confusion which was most imprudently and foolishly created, for nearly an hour. Mr. Thomas Simpson cried out "this is a Methodist meeting; we will have the bill read, hear the placard read." After the noise had in some measure subsided, *Mr. Farrer* from Liverpool, stepped forward and called upon those favourable to Mr. Scarth, to hold up their hands, when, in our opinion, not more than *one-third* of the persons present voted for Mr. Scarth, scarcely any hands being held up in the gallery. (Cheering on one side and hissing on the other followed this show of hands.) Mr. Farrer then called for a show of hands for Mr. Hesketh, when nearly all the hands both in the saloon and in the gallery were held up. Mr. Scarth was then requested to leave the chair, but this *he positively refused to do*. The reporters were appealed to as to the show of hands; none of these gentlemen spoke in favour of Mr. Scarth, but some of them decidedly against him. Immense confusion ensued, after which it was suggested, that it should be again put to the meeting, and after Dr. Warren had urged upon all who were not Wesleyan Methodists to refrain from voting, the question was again put, when

such an overwhelming majority voted for Mr. Hesketh, that Mr. Scarth was *reluctantly* obliged to leave the chair. It was then taken by Mr. Hesketh, amidst much cheering and some hissing from Mr. Scarth's friends, who declared he was not elected by the Wesleyan Methodist. The notice calling the meeting having been read, and silence restored,

MR. DAVID ROWLAND, of Liverpool, rose and said,—It is impossible for me to describe to this meeting the emotion which filled my breast this day, on entering the far-famed town of Leeds, and more especially, since I entered this spacious building, and surveyed this vast assembly. (Interruptions and cries of silence.)—The circumstances and the objects which have occasioned our present meeting, are of that character which cannot but deeply interest every genuine lover of Wesleyan Methodism. (Cheers and interruptions.) Thirty-seven years ago, in your noble town, the assembled representatives of the people met the Conference, to demand from that body certain concessions; and on that occasion they succeeded. By their success they rendered your town renowned and honourable in Methodistic history, (Cheers.) I would to God that in my retrospect of the past, I could here terminate; (interruption from Mr. Scarth's friends,) but I cannot forget—it must not be forgotten—it shall not, I promise the Conference; and I promise the Christian world, it shall not go untold—that seven years ago, these concessions, which have been aptly termed the constitution or palladium of Conference liberties, were in this same town shamefully trampled upon. (Cheers and hisses from Mr. Scarth's friends: cries of question, go on, sir; go on.)—Mr. R. quite unmoved, continued—In the face of a solemn treaty, (for a solemn treaty it was,) signed and ratified by two contracting parties; the Conference on the one part, and the assembled representatives of the people on the other; the faith of this solemn treaty was violated. (Cries of Question, It was, go on.) Observe in reference—(hisses and interruption.) I do assure you (looking earnestly, but coolly, at the disturbers of the meeting) you will not weary me; however you may weary your own lungs, you will not weary me. (Cheers.) I promise you, you will not put me out of temper either. (Renewed cheers, which completely overpowered and dismayed the hissers.) I promise you I will not be diverted from my object. (Cheers.)

You may clamour as you please, but put me down you never shall. (Cheers.) (Cries of No, no, from Mr. Scarth's friends, who here appeared most determined in interruption.) The chairman was obliged to interfere, and addressing Mr. Thomas Simpson by name, requested him to be silent and not interrupt the speaker, or else leave the place. (Cries of, Out him.) Mr. Ferguson, at the top of his voice, exclaimed, Out! you must not turn a Methodist out! The speaker continued: I can assure you, Mr. Chairman, and you ladies and gentlemen, that I have in my breast the most painful recollection that a petition was sent to Conference on this subject, and that the parties who had committed that wrong, were not brought to a strict account. (Cries of Question; out Simpson.—It was no fault of my esteemed friend, Dr. Warren. We sympathised with you in Leeds, and you know, and the Christian world knows, how we implored on that occasion, not for mercy, but for justice; but that cry was met with scorn and contempt. (Cries of It is an insult; and Go on.) We were not in despondency, because the apprehensions of the people were not generally roused—that they were not generally awakened to a sense of their situation, concerned us deeply, and is ever to be lamented. The Conference vainly imagined they had succeeded in lulling the Connexion to sleep. Mr. Thomas Simpson here attempted to mimic the speaker's manner by crying, (Yees, yees.) They vainly imagined (interruption—you cannot put me out of temper (cheers and cries of Go on sir.) They..... interruption.) What, you dare not hear the sentence out—in lulling the society into a deep and profound state of forgetfulness (hear, hear), and taking advantage of the apathy of the people—(cries of Shame; go on, sir;)—Wherever practicable, and on every fitting occasion, they have been attempting to carry into effect their own construction of law, as brought to bear in the Leeds society. (Cheers, and cries of Shame;) They have been making breach after breach. (No, no; yes, yes.) Witness Derby; witness Ashton; witness Oldham; witness Manchester (loud cheers); and witness Leeds. (Cheers and hisses; Mr. Marmaduke Flower most lustily cried out, And witness the violation of the declaration by Dr. Warren.) Mr. Rowland proceeded—Witness the case of Joseph Rayner Stephens; witness the case of your near neighbour, Samuel

Dunn; and witness also the case of the learned Dr. Warren. (Tremendous cheering) I have said, that seven years ago we were not in despondency. I ask Mr. Farrer, whether in Liverpool we despaired seven years ago of obtaining our rights? (No, no, from Mr. Farrer.) And shall we despair now? (No, no; and cries of No hope.) These breaches have called into existence the Methodist Association; and shall we despair now? (No, no.) A free press has commenced its active operation, which has proved that our liberties are infringed. (Cries of where? not in Leeds; yes in Leeds.) Shall I tell you a secret? (Laughter; cries of no, yes.) I will tell you a secret? (Yes, do.) Mr. Chairman, I will tell you (let's have it,) *the Conference dreads the press*, (Mr. Scarth, that is no secret,) except they can have it all their own way, and until within a very little while they have had it all their own way. Witness their precious magazine, which has been for years converted into a party publication, (Yes, it has; cheers, and cries of No, no.—I will tell you another secret. I put it to the common sense of Englishmen—Will it be credited, that in the annals of Conference legislation there exists an anti-Christian, an anti-British law. (Cries of Shame, shame, and cheers. I will tell you what that law is, (and proceeding to read it, Mr. Rowland was assailed by all the force his opponents could muster, with cries of Shame, dont hear it.) Mr. Rowland turned to the most vociferous of the party, and said, "Don't hear it, to be sure! it is too bad to be heard!" (Renewed clamour.) What, then, won't you hear it? The clamour having subsided, Mr. Rowland read the following rule:—"Let no men, or number of men, in our connexion, on any account or occasion, circulate letters, call meetings, do, or attempt to do, any thing new, till it has been first appointed by the Conference." (Mr. Thomas Simpson called out—Who has violated that? Mr. Marmaduke Flower replied, Dr. Warren.) Mr. Rowland continued—Do you want to know who has violated that law? I have; yes, I have, and I glory in it, and I would scorn to bear the name of an Englishman, if I had not. A very few nights ago, I was put upon my trial in the leader's-meeting, for having violated it. (Nothing but right.) Will you credit it, that when the proof had been given of my having had a few friends at my house, to join with me in sympathizing with a persecuting minister of Jesus

Christ, for filling that Christian, that high, that holy duty, which required if one member suffer, every member shall suffer with him. (Hear him, hear him.) The pious Dr. Warren is a member of Christ's mystical body, a suffering member, an ill used and a persecuted member, and for sympathizing with a suffering minister of Christ, was I, after having been united with the Wesleyan society from the age of ten years, (hear, hear,) yes from my earliest days having been a member—and I challenge the world to bring a charge against my character during that period—After having been united with your religious society for thirty years, I was pronounced by the Rev. Samuel Jackson, expelled from office and membership as a Methodist. (Mr. Scarth's friends vociferated He did right; others loudly called out Shame.) I asked a question and now again refer to it. Did we despair seven years ago? (No, no.) I ask Dr. Warren, and I ask Mr. Farrer, was the meeting in the Music-hall in Liverpool a cause of despair? (No, no.) Was the subsequent meeting in Manchester a cause of despair? (No, no.) and I ask this assembly is this meeting a cause of despair? (Loud cries of No, no, and some of the Scarthites called out; I think it is.)

Not many days ago we were in anxious consultation about some places which we were about to visit, and I will let you into the secret of it. (Oh yes, to be sure) We consulted about Leeds, and we said oh! Leeds will be the last place to arouse itself. (It will, cried out the disturbers.) We shall see! at the close of that very day when we said that Leeds was a lost case, (it is,) we were cheered and surprised by receiving an invitation from some Wesleyan Methodists of Leeds to come and see you. (Loud cheers; and loud cries of No, from Mr. Scarth, jun., and cries of Name, name, from some others.) I know for what purpose you want their names—(We know their names.) Sir, I said a little while ago, that Conference feared publicity; you know as well as we do the lamentable ignorance which has hitherto been exhibited amongst a great part of the people on methodistical law—(interruption and cheers.) I will tell you one symptom of that ignorance, and what I take to be a good exhibition of the prevailing darkness on this subject, it is the rapidity with which those addresses are appearing, and which are technically called legal addresses. I have not seen many of those precious documents, but I

am told one has been issued from the Leeds East Circuit. (You can see one.) I have a little mystery to explain, there is one thing in these stirring and critical times which has astonished me more than some of the statements which are put forth in these said legal addresses, which is, that the persons framing and signing these documents profess their continued, their undiminished confidence in Conference, on the ground of their immaculate character—(loud cries of hear, hear)—on the ground of their perfect innocence—on the ground of their not having violated any law in Methodism. I have a little curiosity Sir, to know, whether any one of the authors of the Leeds addresses, or of the signers of these addresses, will have the face, will have the hardihood, will have the courage to take my place on this platform, and in his conscience, and on his honour declare in the face of this assembly, that the Conference has never violated any law. [Here the speaker paused, and on his left, a few yards from the platform, a cry issued there is one here; and the individuals who surrounded a person whom we did not know, gave back, and endeavoured to force him towards the place where the speaker was standing, Mr. Rowland looking towards the place, said "let him come up;" but after all, the courage of the person failed him. and he declined the offer.]

Much interruption and confusion followed. The chairman rose and said—I am told there are several individuals in this meeting who are not Methodists, and it is presumed, on this account, they are creating a disturbance, but I don't believe it. (Loud cries of No, no.) There is Mr. T. Simpson, said to be a Methodist preacher, and a Mr. Shaw, who appear the most disorderly persons I have seen. (Cries of shame, turn them out.) *Let them appoint their night, their place, their time, and we will meet them and discuss the matter.* Can any thing be fairer than this? Mr. Rowland again continued—It shall be known from one end of this land to the other, that a challenge has been given to any man, who has formed or signed the document emanating from these two circuits, to take his stand, upon this platform, and in the face of this large congregation, and on his conscience, and on his honour, declare that the Conference has not violated any rule, and that that challenge has not been accepted. If there be such a man who, in the presence of this assembly, in the face of the Methodist Con-

ference, in the face of the Methodist public, in the face of the Christian world, can do this, I would confront that individual with the statement of the transactions which transpired in your town, some years ago. *In those transactions are involved such a series of violated law and justice, as has never been equalled in this country.* The Conference violated no law, sir! I would ask this assembly, is no law violated in the application of the funds arising out of what is called "The Contingent Fund," for objects and for purposes, never contemplated by the contributors to that fund? (Cheers; name them.) We are assured, and solemnly assured, that the fund is sacredly and exclusively appropriated to the maintenance of the gospel in the poorer parts of England, Wales, Scotland, and Ireland. (Loud cries of Hear him.) I ask, in the face of the public, of this solemn statement, how the hundred pounds, charged as the expenses of a man to America, and £25 for providing a substitute for him during his absence; I ask, how such an expenditure as that can accord with the objects for which it was intended? (Cries of that is law.) I ask another question—I ask how it can be reconciled with such a statement, that the following items, which have been extracted from the new Conference Minutes, constitute no violation of the law? Expenses of a special district meeting in Oxford, £3 17s. 6d.; expenses at a special district meeting at Malvern, £7. 1s. 2d.; expenses of a district meeting at Horn-castle, £4. 17s. 9d. I ask, how the next item can be reconciled with such a statement? President's letters, stationery, printing, &c. £11. (Great excitement.) The expenses of Brother Hudson in going to Conference £5 10s., Brother J. Ward's deficiencies in the Sandhurst Circuit, £7. Having read some other items, the speaker again exclaimed, What! no violation of the law! (Cries of No, no, from Mr. Scarth's party.)

Mr. Scarth here rose from his seat in the orchestra, and with great warmth, inquired of Mr. Rowland, if he would inform the meeting from what fund in Conference such expenses ought to be taken. Mr. Matthew Johnson, who sat near Mr. Scarth, observed to him, "What this is too cutting for you; you don't like this." Much interruption ensued, and some individuals called for an explanation of the objects of the Methodist Association; others said, we have not had a word upon it yet. The

chairman replied give us time, we have had so much interruption; allow the gentleman to detail what they came here to detail, we have tendered everything that we could. Let them fix their time and their place, and we will meet them, but we will not allow this meeting to be interrupted any longer, either by local preachers or any other individuals.

Mr. Rowland then continued—Mr. Scarth, has pleased to ask me a question; I will give him the best answer I can at this moment. He asks out of what funds should these expenses be paid? I answer by asking another question. (Cries of No, no, question, go on sir.) Then I will tell you, they ought to come out of no fund. (Laughter.) I will put it to any man if he has any sense of honour, should they come out of any fund which is exclusively appropriated to the support of the preaching of the gospel in the poorer parts of England, Ireland, &c.? No violation of the law on the part of the Conference, in constructing and setting up a machine under the imposing name of Theological Institution! (cries of hear.) the operation of which must affect the whole system, without ever condescending to consult the local authorities in Methodism. I ask was the unchristian, the cruel expulsion of that pious, that amiable character, Mr. Greenhalgh, who has sustained an unsullied reputation as a leader, by the Rev. John Anderson, without referring to the leader's meeting, by calling upon the holy Deity to sanction this shameful proceeding, was that no violation of the law? (Cries of shame, shame, that is backbiting, prove it.) It is matter of record, uncontradicted. I put it to the assembly whether my expulsion the other night by the Rev. Samuel Jackson, without asking the permission or concurrence of the leader's-meeting according to the plain, intelligible, and universally understood law of Methodism, that no leader shall be removed from his office, but with the concurrence of a leader's-meeting, which law is written in your class books. You are ready to ask, and I don't wonder at your impatience, what the leaders were doing all this time? I will tell you what they were doing. As soon as I had fallen a victim to the hard, the cruel anathema of the Rev. Samuel Jackson, the leader's meeting did their duty; and I would to God that every leader's-meeting in the Methodist connexion would do its duty in like manner. (Loud cheers.) The society steward, Anthony Barnes, a man

of universal kindness, a lover of Methodism, rose in his place and read the following protest. dated

"Vestry, Leeds-street Chapel, Liverpool, Dec. 11. We, the undersigned, being leaders and stewards of the society connected with Leeds-street Chapel, having had submitted to us, at a full meeting, certain charges preferred against our esteemed Brother Rowland, a local preacher, and a member of this meeting, upon which charges our said brother, was, by the Rev. Samuel Jackson declared to be expelled from office, and from the Methodist Society; and having attentively considered the said charges, do hereby declare that it is our opinion that the said charges are *frivolous and vexatious*; we therefore enter this our solemn protest against the whole proceedings in the trial of our said brother, as being anti-Methodistical, unconstitutional, and unjust; and declare that we consider the expulsion of our Brother David Rowland as ineffectual, null and void, and that he is, notwithstanding thereof a member of the Methodist Society, and of this leaders' meeting."

Out of twenty-seven leaders present, including accusers and witnesses, nineteen signed this protest. (Loud cheering, and cries of Hear, hear; other cries of Name, name.) If you wish it, I will read the names. Mr. Rowland then read the names. (Cheers.) The speaker then (in reference to the proceedings of the leaders meeting) continued to read from a document which he held in his hand as follows:—I then rose and claimed to be heard, Mr. Jackson commanded me to be silent. The meeting insisted upon their brother Rowland being heard, declaring he was not expelled. As soon as order was obtained. I said, brethren, I feel a sweet a delightful sense of God's love and favour. I love him, and I know that he loves me, and in reference to what has brought me under the anathema of the superintendent, I have to say, that throughout, I have acted from a deep, a solemn, and a deliberate conviction of imperative duty to God and to this religious society, to which I have been united from my earliest years. I will just add, that it is a matter of satisfaction to think, that the time of secrecy and concealment is gone by. These acts of ecclesiastical cruelty and injustice shall be proclaimed from one end of this land to the other. *It is the privacy within the walls of a chapel vestry, which has been systematically enforced and observed, especially when the acts of priestly tyranny were perpetrated, that has encouraged you to go to the present lengths.* That time has gone by, and this night's deed of darkness and oppression I frankly and solemnly assure you shall be exposed to the view, the animadversion, and condemnation

of the Christian public. Yes, continued Mr. Rowland, the Conference say they have violated no law. (Laughter.) I will state one object of this (the Methodists Association;) is to protect you from those who happen to be in authority, that it was first formed. The Leeds men are deeply interested in what I am going to say in reference to the decision in the never to-be-forgotten Leeds case. (Loud cheers and hisses.) *The primary object of this association is to require the Conference to rescind that decision, and thus the Wesleyan Methodists of Leeds are bound in honour, in justice, in consistency, to come forward—*(interruptions.) I told you no clamour should put me down; have I not redeemed that assertion. (Yes, you have, and loud cheers.) I am much fatigued, but if you will have patience, I should like to say a word about the celebrated Institution. (Cries of Go on.) Then, sir, I declare it is my solemn and conscientious conviction, that the pretences put forth by Conference for the establishment of that Institution are not the real, the honest, and the true grounds. (Hisses from Mr. Scarth's friends.) The young men who have lately been called out into the ministry in our connexion, afford the strongest argument against the alleged necessity for the establishment of this Institution. Their intelligence and characters have been in keeping with the growing intelligence of the people. (Loud cheers.) There is too much reason to suppose that other objects, studiously concealed, are at the bottom of this affair. Look, I ask, at the Conference, and look at the high church ultra-Tory principles which the men, who have the government of that Institution, profess to hold. (Cries from Mr. Scarth's party, of That is a question in politics.) And I ask you whether under the tuition, under the guidance, under the careful surveillance of their governors, there will be the remotest chance, the slightest probability, that any young man, of liberal and independent principles, as to government, will ever be permitted to pass that fiery ordeal, (Cries of No, never; and interruption.) The advocates of that measure avow in their statements that one object of the Institution is to train up the young men in discipline. (Cries of to be sure.) I dare say you guess what that means. (Yes.) Why, they are to learn church government to be sure, *how to manage a leaders' meeting, and to be instructed in the art of expelling inof-*

fensive members—(hear, hear,)—*to be instructed what kind of men they are to put into offices, how to manage quarterly meetings, and to be taught how to silence men of independent minds.*—Mr. Rowland having thus concluded his speech,

MR. SCARTH instantaneously sprung from his seat to the front of the orchestra, at the very moment that Mr. Gordon was about to commence his address to the meeting, and attempted to make himself heard, but not a syllable was audible, except to those persons who stood round him, he being assailed from all parts of the meeting with cries of No Scarth, take him away, out him, &c. A person in the orchestra said, Mr. Gordon was in possession of the chair; other individuals declared that Mr. Scarth was. (Tremendous confusion took place, as the Meeting refused to hear any of Mr. Scarth's remarks.) The chairman rose and said to Mr. Scarth, we tell you we will give you a fair opportunity at the proper time. Dr. Warren thought Mr. Scarth quite out of order, and repeated the observation just made by the chairman. Mr. Scarth again essayed to speak, and met with a similar reception. The chairman once more rose and requested Mr. Scarth to sit down, as he considered him most disorderly. Mr. Scarth turning round to the chairman, *with great vehemence*, said, "I have as much right to stand here, as you have to sit there." Mr. Farrer addressed Mr. Scarth and said,— "You are no gentleman," and taking out his card, tendered it to Mr. Scarth, saying, there is my address, sir, and I tell you, "You are no gentleman, or you would sit down." Mr. Scarth said he was in order, and replied, I have presided at as many public meetings, and know quite as well how the business should be conducted as you can tell me. Mr. Scarth's friends used their united efforts and clamour for the purpose of preventing Mr. Gordon from being heard, and most lustily exclaimed out "both sides, hear both sides." The chairman again stated to Mr. Scarth that he was out of order, *the room had been taken for a specific object, namely to make certain statements, and not to discuss those statements; but at any time which Mr. Scarth and his friends would name, they would be ready to meet them.* Mr. Scarth persisted in speaking, and making himself audible to the reporters, and observed—Gentlemen, I have on record the sentiments of Dr. Warren upon the Leeds Case, (holding up a pa-

per.) Dr Warren said, in reference to that case, there is a tendency to democracy which I regret. I think all has been conceded in 1797 which can be conceded with safety. Now, gentlemen, is not this, to use the doctor's own expressive words, a more than sufficient reply to all that the last speaker has said? Gentlemen, as you are not disposed to hear speeches, I shall have the pleasure of proposing to you a business resolution, it is,

"That this meeting considers the avowed object of the Association, styling itself the Wesleyan Methodist Association, uncalled for and unnecessary, that its proceedings are deceitful and wicked, that no member of the Wesleyan Methodist Society can consistently become a member of the said Association, and that the visit of Dr. Warren and his associates to Leeds, especially as the societies are in great peace and unity, is highly anti-Methodistical and unchristian,"

Mr. Scarth, amidst the greatest uproar and confusion, which rendered it impossible for any individual except those at his elbow to hear a single syllable, continued—This is a resolution which speaks for itself; I shall not occupy more time, but put it to you to carry it, and I know you will carry it. Mr. John Burton of Rounday, seconded the motion. This furnished Mr. Scarth's supporters with a fresh stimulus, and they unitedly strained their throats, and wearied their lungs with calling out—"Put the motion."

Mr. Gordon having made several unsuccessful attempts to obtain a hearing, said, are there any but the men who were foremost in the tyranny of the Leeds special district meeting who would interrupt the man who comes for the purpose of stating nothing but the truth? Renewed interruption by Scarth's supporters and friends.

DR. WARREN, I rise to order—(motion.) You call for both sides, answer me one question: do you wish when we profess solemnly one thing, we should do another? We proposed to you at the beginning of this meeting to give you statements and not to move resolutions; we say at the proper time, and proper place, we are ready to meet for discussion—we say, that we give a challenge, and offer to meet those gentlemen at any time, and when they please. Now hear Mr. Gordon. Mr. Gordon again attempted to address the meeting, but with no better success, Mr. Scarth, addressing the chair, said,—I request my motion may be put to the meeting. Mr. Scarth was as usual assailed with expressions of disapprobation of every kind,

but his supporters seemed determined not to hear any individual, whether he would speak to the motion or not, and clamorously demanded its being put to the vote. A considerable time was spent in this manner, until the Scarthites became fatigued with their vociferous interruptions. Something, approaching to order having been obtained,

MR. GORDON proceeded to address the meeting, notwithstanding continued interruptions, and said—I stand here as an independent man, I stand here upon my own responsibility. For the statements I am about to make, I am responsible to no association whatever. Will you not hear me state the truth. I come not to serve the purpose of the Manchester Association, but I come ready to prove the truth of every word that I say. If any gentleman chooses to question the statements which I make, I will readily answer him. (Hear, hear.) Can I say more to Englishmen? There are two things to which I wish to direct the attention of this meeting. The first is—"To what object should the authority of a Methodist Conference relate?" I say such authority should relate *solely and exclusively to religion*—but I assert that it has not done so; I say the Methodist Conference has made itself *a political union*, and this I will demonstrate. What can a Christian Church relate to but a religious object? Does the Bible say any thing about politics? Does the Bible speak about the connexion of Church and State? Does it speak of a republic, or a monarchy, as the proper government for a country? (Cries of No, no.) But the Methodist Conference does all this. I said the Methodist Conference had made itself a political union—yes, and the worst of all unions—a *Tory political union*. (Interruption from Mr. Scarth's supporters.) Gentlemen here are two statements in this question which I will prove. The first is, that the Methodist Conference has declared that certain political opinions are Wesleyan, the second is, that the Wesleyan Conference has expelled a man for holding certain political opinions. (Renewed interruption.) What will you not hear me prove them? Do you mean you will not hear me read from the very book [they are afraid] the Conference has published? I say they have there disclosed certain political opinions as Wesleyan, (no, no,) then let the person who says No, no, stand here and I will answer him. (Cheers.) I will read the words out of the book,

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"That Brother J. R. Stephens, has attended four public meetings at Ashton-under-Lane, &c. one of the avowed objects of these meetings was to obtain the total separation of Church and State; that at these meetings he delivered speeches expressive of his approbation of that object and that these speeches of Brother Stephens, are directly at variance with the general sentiments of Mr. Wesley and the Conference, and are distinguished by a spirit highly unbecoming a Wesleyan minister, and inconsistent with those sentiments of respect and affection towards the Church of England, which our connexion from the beginning openly professed and honourably maintained." It says, "that as far as his influence extends, Brother Stephens has committed the character of the connexion, on a question involving its public credit, as well as internal tranquillity."

There is the separation of Church and State set against the public credit of the Wesleyan connexion. (Interruption.) Am I not reading out of the book the men themselves have published. There is my proof of the first position. My proof of the second position is derived from the Minutes, where it is stated,

"That unless Brother Stephens gives a distinct pledge, that he will abstain from all such proceedings in future, he will unavoidably terminate his ministerial connexion with the Conference."

What is to say, that the man who advocates opinions involving the separation of the church and the state, is to be expelled from the Conference. Tell me—Is this the Methodism which Mr. Wesley propagated? (Cries of No, no, and hisses.) If there is one thing stated more distinctly than another in the the works of Mr. Wesley, it is that he and his connexion had but one object in view, viz. the salvation of souls. (Laughter from Mr. Scarth's friends.) Ah, laugh as you will, these are Mr. Wesley's words:—[The substance of this extract was to the effect, that whether a man professed universal or particular redemption, whether he was a Presbyterian, an Anabaptist, a Churchman, or Dissenter, it formed no objection to his entering the Methodist society. The only condition being a real desire to save his soul.]

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MR. GORDON continued: I say that Mr. Wesley asserts that any man, being

a member of this society, is independent of all political things; there is no sentiment required as to Methodists being Churchmen or Dissenters. The only thing which was necessary to being a member of this society, was a sincere desire to save their souls. I will prove that these minutes go further than preachers—(renewed interruption.) I don't stand here to serve any party, but to state what I believe in my heart to be the truth, and that is absolutely necessary for you to hear. I stand here, to prevent, as far as it is in my little power to prevent, the Methodist connexion from stinking in the nostrils of the public. A gentleman says, these opinions do not relate to the people—that they referred only to the preachers! As far as Mr. Stephens is concerned, it is stated that he has committed the character of—what? of the Conference? no; but of the connexion—(cries of hear;) and in a question which it is stated involves its public credit. Will any man tell me after this, that these are not Wesleyan opinions. The question is, whether the Methodist Conference has not departed from its proper authority, and has not joined itself to a political struggle, departing from its original object—(no it has not, from Mr. Scarth—Stephens has from one in the front.) I am not here to defend Mr. Stephens or any other mortal man, I am not here even to defend myself, or to bring my own case before you, but to support and prove a principle.

Mr. Scarth—Yes, he accuses a party who cannot be here to defend themselves. You (*wringing his hands* at Mr. Gordon) are a false accuser. Mr. Gordon—Out of their own mouths I will judge them.

"The Conference gladly takes the present opportunity of publicly expressing its *entire satisfaction* (now mark these words) with the *great principles* which have been ably and faithfully maintained, during the past year in the Wesleyan Methodist Magazine, under Mr. Jackson's superintendence and requests that he will take the earliest opportunity of printing, in such form as he may judge expedient, the substance of the statement which he has made to the Conference, in illustration and defence of those principles, and of the real sentiments and conduct of Mr. Wesley, and of the Conference since Mr. Wesley's removal from the head of our body, in relation to the *Established Church of Great Britain and Ireland, and to certain questions connected therewith*"

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per.) Dr Warren said, in reference to that case, there is a tendency to democracy which I regret. I think all has been conceded in 1797 which can be conceded with safety. Now, gentlemen, is not this, to use the doctor's own expressive words, a more than sufficient reply to all that the last speaker has said? Gentlemen, as you are not disposed to hear speeches, I shall have the pleasure of proposing to you a business resolution, it is,

"That this meeting considers the avowed object of the Association, styling itself the Wesleyan Methodist Association, uncalled for and unnecessary, that its proceedings are deceitful and wicked, that no member of the Wesleyan Methodist Society can consistently become a member of the said Association, and that the visit of Dr. Warren and his associates to Leeds, especially as the societies are in great peace and unity, is highly anti-Methodistical and unchristian,"

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Mr. Scarth again arose, and amidst much confusion re-asserted—it is a false accusation against Mr. Jackson, who is not here to answer for himself. Mr. Gordon proceeded—It is stated here, that the principles, which Mr. Jackson has defended on the subject of Church Es-

tablishments are the principles which the connexion maintains. In this question are involved not only the preachers but the people. As a body, the Methodists have not clamoured for claims of low dissent—[the interruption prevented our hearing the whole of the sentence.] Mr. Gordon again said I have not come here to advocate the separation of Church and State. I don't pledge one word in argument, but according to these minutes. This political question has been made the principle of the Conference. Mr. Scarth: It is a libel upon the connexion. Mr. Gordon: Is this right, is this gospel, is this the religion of Jesus Christ? Any thing but that. Is this consistent? I say, when the Methodist Conference mixes itself in political matters, it comes in opposition to the principle on which it was constituted. (Tremendous confusion was again created by Mr. Scarth rising to assert that this was a libel on the Methodist Conference; the assembly crying out *Sit down Scarth*.) I say, when the Conference does this it commits an injury upon us who hold opposite principles to these; it tells a lie; it says the Methodist public are not what they are. (That is not true.) I am a Wesleyan (Not you.) I am. (Cries of they will excommunicate you) I dare say they will. [Dr. Warren came forward and stated, that he knew that Mr. Gordon was a regularly appointed and accredited local preacher in the Wesleyan Society.] I say, the Conference commits a public injury upon the people, especially at a time when there is a change of Ministry, occasioned by the very question here mooted: it represents the people of the Methodist body, as being not what they are. I say, the Conference commits an injury upon you as a religious society, and brings political strife into your meetings. Did it not bring political debate into the district meeting, and did not Conference — (But what was the cause of it?) The cause is nothing; there is no cause. I assume, as stated, that politics had nothing to do with the Methodist Society. (What was the cause?) I have endeavoured to answer this first question, and on the grounds of this reasoning I wish the Conference to acknowledge this principle, I would that the Conference and all other meetings should confine their business to subjects exclusively religious, abstaining from all interference with the local authorities connected with them. This I say is Christian doctrine. [Scarth: "it is not Christian doctrine (Cries of sit down) to charge

ministers when there is no one here to answer for them, is unchristian.] Some one replied there is one of your own circuit preachers here, but he dare not answer. (a Mr. Bond we understood). The *second* question I propose to answer is this, under what limitations should the authority of Conference, the religious authority of Conference, be exercised. I say that *the deed of declaration* limits the authority of Conference to two points. Let any man prove to me, or read to me any paragraph which gives the Conference any authority but these two. First, to station preachers. Second, to admit and expel its own members. Let any man show me that any other power is given them except this. Mr. Scarth again rose, but was met with the same cries of sit down, out him. &c. Mr. Gordon—look at the limitations I have now maintained, and see if they are not consistent with scripture truth and with common sense. These are two limitations which I wish the Conference to acknowledge as matters of principle. First, that all leaders, local preachers, trustees, and quarterly meetings, constituted according to Methodist law, are competent to conduct the business which properly belongs to them, without hinderance or authoritative interference on the part of the Conference or its representatives. Mr. Scarth in rising to interrupt the speaker, by enquiring when the Conference did interfere, was again silenced, by the usual signs of reprobation from the audience. Mr. Gordon—The second principle which Conference should acknowledge as a limitation of its power, is this, that *all new plans or rules that may be contemplated by the Conference and which affect the body generally, shall be submitted to the people, and that no such plan or rule shall be considered legal amongst us until it has received the concurrence of the societies.* (Cries of bravo.) If there could be any cause for the authoritative interference of a minister of the Gospel, it was in the case of the man who had committed an incestuous crime in the Corinthian church,—did the Apostle Paul, say, he had expelled him? did he write to the minister of the church of which he was a member to expel him? No, but he wrote to all the church that was at Corinth. And when the man repented of his sin and wickedness, and wished to be received back again into the church, did the Apostle Paul take upon himself the authority of admitting him? No. Refer to 2 Cor. 2 chap., and take notice of the expressions, "Whom you for-

give also," (Loud cheers.) *Let the minutes of Conference go to the winds of heaven, and be buried in the depths of the sea, if they stand in any way opposed to Scriptural truth. (Tremendous applause.)* Do you think there would be any contention in any of your leaders' or local preachers' meetings if this were acted upon?—(cries of No, no)—the minority would submit to the majority. The contention is often when the minority demand to have the power of settling the matter in opposition to the majority. Mr. Scarth: I know of no such case, but the case of Dr. Warren and the minority who refused to submit to the majority. Mr. Gordon: I say the Methodist Conference meant to give this power. This is a Methodist law,—*"The leaders' meeting shall have a right to declare any person on trial, improper to be received into the society."* After such declaration, the superintendent shall not admit such person, and no one shall be excluded, unless at a leaders' meeting. I mean to say it was intended to give this power. (A cry of How do you know, you wasn't there when it was made?) How do I know! well, if that was not the intention, it practised deceit. (Applause.) It is likewise stated that no person shall be appointed a leader or a steward, or be removed from his office, but in conjunction with the leaders' meeting. Can any one tell me that Conference would put these two rules in almost the same language, on the same page in the book, as containing laws by which they were governed?—I say, will any man tell me that Conference meant them, in opposition to the leader's meeting, when the other rule (and which was acted upon) said, "in conjunction with the leaders' meeting?" What was the case of Mr. Johnson at Leeds in 1827? (Cheers, and some interruption.) I do not wish to say whether he was or was not properly expelled; I merely wish to call your attention to this fact, that the Conference insist upon another interpretation of the law, to what I consider consistent with its spirit. (Applause, with cries of No, no.) Mr. Johnson was brought before a local preachers' meeting (he pleaded guilty, but the meeting did not acknowledge the charge against him to be a crime. Did it (turning to Mr. Scarth) Mr. Scarth replied,—they were never asked, the law is decisive. Mr. Gordon: I know that; yet the preachers' meeting did not acknowledge this to be a crime. (You condemned such proceeding.) I

did condemn it? but let any man bring any record which relates to me. What did I do when I was in Leeds? I held my tongue, (Why did you?) I am a man of peace, but I could bring evidence to prove that I thought then as I think now. I say that it must be within the knowledge of every one, that Mr. Grindrod, in opposition to the voice of the local preachers meeting, pronounced the matter in Mr. Johnson's case to be a crime. [Shame, shame.] The minutes of 1828 and the resolutions of the Leeds special district meeting are confirmed, and declare the very fact for which I am contending—that the leaders' meeting was competent to conduct their own business; yet for all that, I will prove to you, that Conference has reserved to itself, beyond what happens in the leaders' meeting, the power of overruling their decisions. In the first place the Conference has declared it law that a superintendent can refuse to put any question which he may consider inconsistent with Methodism. [To be sure.] And secondly,—that the superintendent may leave the chair if he thinks proper, and the Conference has declared if he did leave the chair, that the meeting was dissolved. [Certainly, from Mr. S. friends.] Then I ask of you, what authority upon earth have you, if this be the case? [Cries of Go on, we like it.] I need not repeat to you the principles upon which the Conference acted in the case of the Leeds special district meeting. I am not going to say they were or were not methodistical, that they were right or wrong, but I do say that they acted upon the principle of interfering in the local affairs of the Leeds circuit. In the minutes of 1820 you will find is stated, that the leaders may represent to Conference things relative to their classes, and that these representations shall be attended to, but that they are not binding upon the Conference. The Conference is to judge between them, to hear what they have to say, and decide whether it is unjust or unscriptural, to talk about subjects relating to government. [Mr. T. Simpson called out something about its being Wesleyan Methodism, and another person who heard him, replied, "he wants to paint the chapel happen."] Are there no other passages of scripture concerning authority? what does the word of God mean when it says, "the princes of the Gentiles exercise lordship over them, but it shall not be so amongst you. [Cheers, and cries of Hear, hear,]" What does the gospel say about ministers of the gospel, and to the apostles who were sent forth

by Christ himself; he said, "be ye not called Rabbi, Rabbi, for one is your master, even Christ, and all ye are brethren." If I were to sit down this night for the purpose of attempting to frame the strongest language which is in the compass of man's mind to select, to demonstrate that ministers of the gospel should be on *an equality* with their brethren, I could not find stronger than that to which I have referred—let any man disprove it if he can—to the word and to the testimony I adhere. [Mr. Scarth again rose, when the meeting loudly called upon Mr. Gordon to proceed, and pay no attention to him.] There is another principle; I happen not to hold the opinions which the Central Association do on this particular point. [Hear, hear,] I stand here as an independent man. I went to Manchester, and asked permission to accompany Dr. Warren to this place to state my opinions on certain points. *I told them that I did not think their reforms final.* They did allow me; therefore I came, in order that we might co-operate in seeking for those reforms which may be thought necessary and proper by the connexion at large, and if satisfactory to them, the plan on which these reforms can be obtained, I will submit to their opinions. I came here to say we are arrived at our awful crisis. [No, sir.] I came here that the peace of the society might not be interrupted, and that the connexion itself may not crumble into ashes. [Mr. Scarth cried out behold the guardian angel of the connexion, hear him] The last principle which I laid down was this, that all new plans and rules which are contemplated by Conference, and which affect the body generally, shall be submitted to the people; and that no such plan shall be considered legal until the concurrence of the society shall be given. I don't say in what way, I leave that to you; I state a Methodistic principle, Are we not a connexion? if a Conference rule be passed; it applies to one part of the connexion as well as the other. They say, in reference to this Theological Institution, that it does not affect the societies. What! are not the societies to have their ministers from it? (Yes to be sure; with some interruption.) Nay, will they have any who do not come from it. As a connexion we don't choose our own ministers; they are sent us from and by the Conference. (Yes, yes.) Mr. Scarth observed, the people choose their ministers through the quarterly meet-

ings, Mr. Gordon—I know that (a cry, "But did they send what we wanted last time?") we are told we are a connexion in Mr. Watson's pamphlets; he proves this by our having a common government. I understand by a statement in that pamphlet, that *the Conference has all the power to make the laws, to interpret the laws, and to execute the laws.* No mortal man, nor any body of men, should ever have such a power, or authority as that. (Loud cheers.) If such a power was connected with the government of this country; what would the people of Leeds say to it? Surely, as a connexion, we have a right to give our concurrence to any new plans, or rules which may be proposed by a Conference. There is a rule quoted by the Association, which says, "the society shall find out (whether right or wrong, it does not say) the manner in which these rules shall be formally brought before them, as business belonging to them." And it says, although declared to be a bad law, and causing ever so much contention, it may be binding upon the people. You don't know, what laws you are under. (No, we don't;) Mr. Scarth wanted to know if they would submit to any man who would cast such an imputation upon them. Mr. Gordon—In 1801, after the Plan of Pacification, there are given two rules, which principally relate to the stationing of the preachers. You would suppose, to read the question and answer, that it referred only to the stationing of the preachers; but the second rule is as follows:—"We earnestly desire our brethren never to send any petition to Conference, which shall in any way CLASH WITH OUR PRINTED RULES." Are such rules to be tolerated? (No, no.) Are such rules as these to be submitted to, when Conference exhibits its political authority? (Interruption.) How am I to discover what the Conference are doing until they send their printed rules? I close what I have to say. (Cries of its time, and go on sir, go on.) I do assure you upon the word of an honest man, I have not said one quarter of what I intended. It is owing to many interruptions that I have not succeeded to my own satisfaction, in proving these points as clearly as I wished to do, but I can demonstrate that the Conference has violated every one of them. I call upon you to declare that it shall violate them no more. Mr. Gordon sat down amidst the loud cheers of his friends, and the disapprobation of his opponents.

DR. WARREN then rose, and was received with several rounds of applause, (amidst some cries for Mr. Scarth's motion.) He said it was stated at the beginning that there would be no resolutions. If the meeting will allow me a few minutes I will promise that I will say as few words as I can consistently with the expectations of this meeting. [Go on, go on.] What has been said precludes the necessity of my entering into much detail. I shall offer one or two observations with reference to the opinion of a dear brother deceased in the Lord. [Interruption from some gentleman in front of the doctor.] I will only trespass by reading three lines given in a letter to me by a minister of the gospel, containing the sentiments of the esteemed brother in the Lord, dear to the inhabitants of Leeds, and when I mention the name of *Adam Clarke*, I am sure you will all hear me. [Hear, hear] A man dear to all our hearts, and mine especially, for it was in this town that he received me into full connexion. Dr. Clarke says,

"I fear much the glory is departing from us" (He was not right.) In a letter now before me, he remarks, "I believe the *Leeds affair* has sown the seeds of dissolutions through every part of the connexion; I have seen Methodism in its nonage, I have seen it in its perfection, and I am afraid I see it in its decline."

[Cries of No, no! and Mr. Scarth called out, "allow me to say that Dr. Clarke is not the first doctor who has feared where no fear was."] Dr. Warren—could I beg to state these are the words of Dr. Adam Clarke. [Mr. Crawshaw, who had offered considerable interruption to the last speaker, called out to the chairman, for the purpose of putting some question, but the doctor said—I will answer no question whatever to you—[interruption]—one who is perpetually annoying the chairman is not worthy of the name of gentleman. [Renewed interruption.] This is not the first large audience of persons that I have addressed, I cannot be put out of temper, I can maintain my temper and my argument at the same time. I beg to say, in regard to the equity and justice of the Conference relative to the Theological Institution, that by a document in my possession, I will prove that the Conference were distinctly applied to by twelve trustees, whose petition, remonstrance, and entreaty, I had the honour to present with my own hands to the President. The Conference was fairly, most courteously solicited and entreated by the trustees of a London

Chapel to pause for twelve months, and allow the people to express their opinions on the subject; but I will read the very words [The doctor then read the whole of the contents of the petition to Conference from the twelve trustees.] This petition, said the speaker, was read at the sitting of Conference, and notwithstanding its being read, and knowing the rule which the Conference had given out upon a known law, that before the societies throughout the kingdom had given their sentiments and opinions upon any new regulation, it should not be passed into a law. Notwithstanding this, they did resolutely establish this new Institution for seven years at least, that being the term for which the house is taken. They told you they had given power to the executive committee to make the necessary arrangements; the persons had been appointed to execute them, and next year this will have been carried into effect. I ask in this place whether this is not a breach of confidence, on the showing of their regulations. Now sir, it may be said, why does Samuel Warren interfere? It was triumphantly shewn that the Conference were admonished of the steps they were taking, and in defiance of their own rules they would persist in doing it. (right, right.) I had five or six things I was going to trouble the meeting with, but shall decline doing so. [Cries of Go on go on.] Well, I give up my own will, and add another word as to the question again and again answered; viz. why it is that after the Conference I should have troubled the public with the publication which you have, I dare say, heard of?—I beg to state again, that if the Conference had allowed me, as one of the hundred composing it—and surely, if I was one of the legal hundred, I had a right to require that the Conference should hear me, at any reasonable length, in stating my objections against the Theological Institution. (Hear, hear.) I did say to the chairman, as my motives had been impugned, all I wished was, to free my character, that I might enter Conference with clean hands, and state what I knew would deliberate with the brethren, but from this I was prohibited, as I knew very well if I had gone on with my statements, having my motives disapproved as not good, my arguments would have gone for nothing; therefore all I wished was, that these statements should have been answered

before my brethren, and had I been so allowed, they would never have heard of the pamphlet of Samuel Warren, [Hear, hear.] I only beg to say that I used my earnest entreaty that I might be heard a few moments for the purpose of washing myself from the stains cast upon me. But notwithstanding what had been said on the contrary, I was told that at another time, if I wanted, I might be heard elsewhere. (Hear, hear.) All I said in reply was, it was almost a hopeless case, but I will either let it alone or go on with my address. Now, sir, the manner in which that was said, is this, "Sir, if you will not then allow me the privilege which I claim of endeavouring to free myself from the aspersions cast upon me a few days ago, I give you and this Conference solemn notice," if you will not allow me the privilege I claim, that I may speak my sentiments on the Institution, "I will make them known in what way I think proper." [Cheers, and some hisses.] Now, sir, in addition to this, subsequently to the last word I spoke, there was not a single word from the chairman, or any other person. I went in the best way I could to state my arguments, but as I found that there could not be full justice done to me, I told them what I would do, Indeed I had no other way of making my sentiments known, on what I thought involved the purity and success of the Christian ministry amongst the Methodist societies. I felt myself justified in publishing that pamphlet. [Cheers.] After all the noise that has been made about it, any one who reads it will see that I have abstained, as far as possible, from every thing which is unchristian. [Hear, hear.] With regard to a subject of considerable extent, and which I shall not enter into. I fear to mention it, lest you should think I am going to make a long explanation. It has been asked me, and I was glad to answer the enquiry, why did not Samuel Warren in the commencement of his trial object to that meeting? I beg to say, I did present myself to state my objections to that meeting but my trial was not entered into. There was the President of Conference, whom I also saw and spoke to before, at Conference, and who was implicated in my charge; was brought from London to be my judge: then in the next place, was the Rev. R. Newton; and you all now he was implicated; then as to Mr. Crowther, my junior, he thought proper to write a whole pamphlet against me.

(Laughter.) Then there was the Rev. John Anderson, who was my accuser and the attorney-general against me: he also was one of my judges; all of whom have again and again declared, that they were implicated. I would have gone on with my trial, *even with them*, but when I found that Mr. Bromley, whom I had requested to be present merely as a witness; and when I granted at last, what I was not called to do, that he should not speak in my favour or take a note of the proceedings, or even whisper to me. I granted them all this, because I had confidence in their Christian integrity; but when in consequence of his (Mr. Bromley) whispering something, which got rather further than was intended, he was requested to withdraw; then it was, and not until then, that I said, honest purposes could not be intended, where a person who was my judge, was also my accuser.

Dr. Warren: One word more, and I have done. (You have had too many already.) Well, if the audience wish it, I will have done. (No, go on, go on.) There has not been one word said with regard to the *Association* itself. This Association appeared to be, and still appears to be to the most thinking persons who are associated with me, to be the only agency to which we could have recourse to prevent division and final secession from our ranks. (Cheers, and interruption.) And my reasons are chiefly these; it is a solemn fact, which cannot be denied, that it was the determination of the Manchester district-meeting, that rather than make any concession, they would cut off every member in the Manchester 1st circuit. The other circuits thought they would try to bring them to a more friendly disposition, and they united together, and then said, let us leave it to their Christian feeling, and see whether they will cut off all the four Manchester circuits. (Cheers.) Liverpool came up, and this will be more likely to bring them to a more moderate temper and judgment, and a less rash practice. It was agreed, if possible, to save the hundreds and thousands of the Methodist societies from being cut off; to extend the plan throughout the whole kingdom. (Cheers and hisses.) And for this reason; suppose only half of this great connexion of ours should join us—(cries of No, no)—don't you see the force of the argument, for if only one half unite in this Association, the other half is in danger of being split. But if two thirds join our Associa-

tion—(much disapprobation from Mr. S's friends)—what becomes of the one third. If nine tenths, then the danger is little indeed; or, if ninety-nine out of every hundred join us then the danger is over. In that case, it is altogether at an end; and though the Conference might cut off two-thirds, they would not cut off ninety-nine out of one hundred. The learned doctor thanked the meeting for their attention, and sat down amidst loud cheers.

Mr. Scarth and his friends again clamoured for the motion to be put to the meeting, but the chairman vacated the chair and declared the meeting at an end. Mr. Scarth, however, amidst the general confusion, called for a show of hands for his motion, when about one hundred hands were held up; one-tenth part of which never heard a word that was uttered by the mover. By this time some of the gentlemen from Manchester began distributing papers and in the midst of this scramble, together with the cheering of Mr. Scarth's friends, and the noise occasioned by the assembly preparing for, and leaving the room, Mr. Scarth put the negative when no one seemed to be attending; consequently scarcely any one heard, and no one voted against the motion; upon which, *Mr. Scarth, exerting his lungs to the utmost, declared the motion carried by a large majority.*—The meeting did not separate until nearly twelve o'clock.

[It was our intention to have added some comments on the above meeting, and to have made known to the public more fully the character and conduct of those individuals who composed Mr. Scarth's "tail" on that occasion, but we forbear for the present, hoping that they will have seen into the error of their ways, and refrain from such rude conduct in future. We shall append a letter, which appeared in the *Leeds Mercury* of last week, giving an account of the opposition got up against the late meeting and of the conduct of its opponents]

To the Editors of the Leeds Mercury.

GENTLEMEN,—It is much to be regretted that the crowded state of your columns rendered it inconvenient for you to give a *detailed* report of the proceedings of the Meeting at the Music-Hall, on the occasion of Dr. Warren and his friends' visit to Leeds. It may be proper to state, in order to a correct understanding of the business of that evening, that as soon as it became publicly known that Dr. Warren was intending to visit this town, the greatest anxiety and alarm was manifested among the friends and supporters of Dr. Bunting, and his party; and every species of influence, to prevent the members of our Society from attending that Meeting, was immediately resorted to. On Monday and Tuesday of that week, it was found, however,

that a spirit of inquiry was abroad among the Members, and a determination to hear for themselves was widely spreading; and it then became matter of serious inquiry, what could be done to counteract the efforts, or if possible *actually prevent* the statements of Dr. Warren and his friends.

A Meeting was got up, under the auspices of Mr. Flower,—to whose arrangements Mr. Scarth, and others claiming the appellation of Gentlemen, became parties,—at which it was resolved, to frustrate the object of the deputation, by taking early possession of the Music-Hall,—appointing Mr. Scarth their chairman,—passing a resolution in condemnation of the Doctor's visit, and break up the Meeting. From this bigotted, illiberal, unchristian, and ungentlemanly resolve, arose all the disgraceful uproar and confusion of the evening. Happily, however, the good sense and true Protestant feeling of the majority prevented the accomplishment of designs worthy the darkest ages of Popery, and made them to recoil upon their authors.

In describing the conduct of Mr. Scarth and his friends, you state, that that gentleman, though ejected from the Chair, "maintained, throughout the whole proceedings, a hard fight against Dr. Warren's party." Allow me to state the nature of this conduct, and your readers will judge what sort of *fighting* it was. In the first place, on its being moved and seconded, as an *amendment*, that Mr. Scarth should take the chair, *he had not the decency to wait until the question was submitted to the meeting, but scrambling up the side of the orchestra, out of the body of the hall, he immediately rushed to the chair, and in defiance of a majority of at least two-thirds,—as it afterwards turned out,—took possession of it.* The honest detestation of the meeting, would not, however, suffer him to retain it, and he was indignantly turned out; although it was necessary twice to put the question, before he would begin "with shame to take a lower seat!" Of the subsequent conduct of this person, it is impossible to speak in terms of too severe reprobation.

The Chairman, Mr. Hesketh, as well as Dr. Warren, and the other speakers, distinctly stated that they had taken the Music-Hall, for the express purpose of explaining the objects of the "Wesleyan Methodist Association," and remarking upon the present alarming crisis of Methodism, as stated in the advertisement; but after that evening, they were ready to meet the other side *in public*, at any time and place they would mention, and discuss the merits of the question at issue. How then did Mr. Scarth and his followers meet this challenge? By at once accepting it? No! They knew well they had nothing to hope for, from *free discussion*, but on the contrary, every thing to fear; and therefore by clamour, shouting, and all kinds of uproar, did they assail the speakers, with the evident intention of preventing them being heard.

But the particular kind of *fight* to which Mr. Scarth resorted, was this. When a speaker uttered a sentence which appeared to make an impression on the meeting, or even when he was in the middle of one which Mr. Scarth thought *might have that effect*, up he jumped, and at the top of his voice, vociferated some counteracting remark, or some question which might throw the speaker off his guard; and this was only the signal for his supporters immediately to follow up, with such yells and discordant noises, as would have most completely overpowered the uproar and confusion of any bull baiting. A highly respectable gentleman who stood not far from me, a hearer at one of the Methodist Chapels said, that the conduct of Mr. Scarth was most disgraceful, and would not be tolerated in any pot-house company in the kingdom."

You state in your report, "that the meeting was pretty equally divided between the Confer-

"once Wesleyan Methodists and their opponents, "consisting mainly of the Protestant Methodists "and individuals of other denominations, or no "denomination at all." There were, it is true, several Protestant Methodists, who claim (and in my opinion, very properly) to be as much *Wesleyan* Methodists as any other persons; having been put out from our Society, not only *not* according to law, but (as Mr. Rowland stated at the meeting) in the very teeth of all our laws. Other individuals also, in the rush which took place soon after the opening of the doors, obtained admittance, who were not of any section of Methodist. But that the contest was between them and the Conference Wesleyan Methodists I most positively deny.

Persons unacquainted with the present state of our Societies in Leeds, and the neighbourhood, would certainly infer, from the reading of that part of your report, that we are all of *one* opinion on the questions which at present agitate and disturb the Connexion. What is the fact of the case? Why, it is this, that instead of our being of one mind, in reference to the conduct of the Conference as it regards the establishment of the *New College* without consulting the Societies, and the conduct of the Manchester Special District Meeting, in suspending Dr. Warren, there are *two* opinions; and the *majority* disapprove of the proceedings both of Conference and the District.

As I do not wish to make an assertion which I cannot prove, let your readers attend to the following facts, and judge for themselves. On Monday evening, the 8th instant, a *Loyal Declaration* was introduced into the Leaders' Meeting in the East Circuit, Leeds, for their signatures; but, after some discussion, it was rejected, on the sole ground of the meeting *disapproving* of the conduct of the Conference in reference to the *College*, and the Manchester District Meeting in suspending Dr. Warren.

On the following Wednesday, another document was presented to the Leaders; and the Preachers had taken the precaution to strengthen their party by introducing certain Trustees into the meeting. But what is most remarkable, the argument used by the promoters of this address to induce the meeting to adopt it, was, the *entire absence of all allusion* to the absorbing questions of "*College*" and "*Suspension*."

In this way they succeeded in getting up a declaration, which cannot possibly mean anything, because it does not even *pretend* to convey the sentiments of the signers on the only subject which at this most eventful crisis is worth knowing. On the Friday evening following, a similar document, containing no reference to the disputed topics, was, after considerable discussion, adopted by a *small majority* at the Leaders' Meeting in the Leeds West Circuit; but a motion that it should be signed generally, by the Officers of the Society—although the Preachers were most anxious it should be carried—was lost; and the Stewards only were empowered to attest it. At another meeting, held in the same place last Friday evening, a proposition was made, disapproving of the visit of Dr. Warren to Leeds, which after all the exertion of influence by those in high places, was carried, only by a majority of two; a second proposal to insert the resolution in the three Leeds newspapers, met however with a different fate, for it was negatived!

Nor is the state of things at all better in the adjoining (*Bramley*) Circuit. It is well known that among our members, as well as official men, in the populous villages of that circuit, the greatest dissatisfaction prevails respecting the general proceedings of Conference, as well as its particular act on the subject of the *College*. And at their Quarterly Meeting on Monday last, I am

informed that resolutions strongly condemning the Conference, and the Manchester District Meeting, were with only *two dissentients* adopted.

Now, Gentlemen, I think I have stated sufficient to show, that the *opponents* of what are termed "*Conference Wesleyans*," but whose more appropriate designation is *Buntonians*, need not be sought for, either among the Protestant Methodists, Dissenters, or persons of other denominations; but that they exist in great numerical strength in this town and its neighbourhood in our own societies, in despite of every thing that has been done by the ruling party in Conference, and their agents here, to put out the last spark of religious liberty.

There is one other topic to which I must beg to allude. It is stated, "*not by your reporter, who had left the room, but, on the information of others*," that after the Chairman had vacated his seat, a resolution, moved by Mr. Searth, at a previous stage of the meeting, was then put by him, and "*carried by a large majority*." Now, if I state that *ten* persons in the meeting could not possibly, from its uproarious state, hear that resolution. For, standing as I did, when Mr. Searth read it to the meeting, within two yards of him, I could not even guess at his meaning, much less hear the whole of it read. That a *fourth* part of the meeting—voted for the adoption of the resolution, I utterly deny! Probably about one hundred and fifty, imitating the example of the *fuglemen*, in the orchestra, held up their hands, whilst all the remainder, amounting to *many hundreds*, did not vote at all. So much for Mr. Searth's resolution!

The proceedings of the Special District Meeting, in this town, in 1827, when more than a thousand members were *illegally* driven from our Societies, greatly shook my confidence in the integrity and justice of the Conference. But the fears of those who, like myself, remained, were attempted to be allayed,—both in public and in private, by the assurance that the Conference, having learnt wisdom by experience, would never act in a similar manner again. Thus assured and hoping that in the character of Ministers of the Gospel a sufficient guarantee of the truth of their statements might be found, I and others have continued in the Society to the present time. Sorry I am, however, to say that our expectations have been grievously disappointed. All rational hope of change for the better is, I fear, at an end; and the late proceedings with regard to the *College*, and the suspension of Dr. Warren naturally suggested the inquiry can any thing be done to remedy the evils which threaten to overwhelm us? A number of official persons, in both the circuits in Leeds, have from time to time conferred together on this subject, and at their request I recently addressed a letter to Dr. Warren, inviting him to pay us a visit. The shameful and disgusting treatment which the Doctor received at the hands of his opponents, is now before the public; but I have great pleasure in stating, that the effects of his visit on our Societies here have already exceeded our most sanguine expectation. The eyes of scores of our people have been opened by the proceedings of last Wednesday evening, and it is gratifying to be able to state, that there is a prospect of still more being done by a *second* visit, which it is the intention of the deputation to pay us in a short time.

I am, Gentlemen, your-obedient Servant,

JOHN WRIGGLESWORTH,

Being 1 Year Poor Steward, 2 Years Society Steward. 12 Years a Class Leader.

Leeds, December, 1834.